NATIVE WOMEN IN CANADA

A Selected Bibliography

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Prepared in conjunction with the Regional Workshop on Women in the Canadian Economy held at Simon Fraser University, September 11, 1982.

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NATIVE WOMEN IN CANADA:
A SELECTED BIBLIOGRAPHY

BY

KATHLEEN JAMIESON

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I wake with morning yawning in my mouth,
With laughter, see steaming a tea kettle spout.
I wake with hunger in my belly
And I lie still, so beautiful it is, it leaves me dazed,
The timelessness of the light.

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I INTRODUCTION

This select bibliography was prepared in response to a need identified by several researchers and teachers* for a current guide to published materials and films by or about Native Women (Inuit, Indian, Metis) in Canada. The books, articles and unpublished theses listed here are available in public or university libraries or through the inter-library loan system to which most Canadian libraries subscribe.

The printed material is divided into seven sections which are a compromise between modern geo-political divisions and traditional subsistence patterns and cultures. There is, inevitably, some overlap in the sections within Canada and between the United States and Canada. Films and bibliographies on Native Women are also listed separately.

The main criteria for inclusion in this bibliography were that either Native Women were central to the work, or that there was substantive or rare information provided that shed some light on their past or present lives.

Until approximately 1970, most of the material on Native peoples was written by anthropologists and sociologists so this bibliography relies heavily on the social science literature on Indians and Inuit. But although this literature is vast there is, relatively speaking, little that deals directly with women. There is even less in which women are central; rather the

*Social Sciences and Humanities Research Council of Canada (S.S.H.R.C.C. British Columbia Workshop on Research on Women, Simon Fraser University, September 11, 1982)

emphasis has been on "Man the Hunter" and women's activities and experiences have tended to be regarded as uninteresting. Most references to women in the pre 1970 material thus tend to be found in chapters on social organization, kinship, marriage or child-care. Many of these observations are now regarded with caution by some anthropologists and believed by others to be deeply flawed. Eleanor Leacock, for example,* argues convincingly that many of these early observations on women are permeated by a Victorian legacy of androcentric and ethnocentric bias--a bias premised on the assumption that women in non-western societies were always sadly oppressed in their own societies and would be liberated by "progress" and western civilization..

In this bibliography material is included regardless of bias but work which makes only brief references to women is omitted. The major well-known introductory texts on North American Indians and Inuit in general are also omitted. But clearly making a selection from the remaining material is still both a subjective and time-consuming exercise and I have relied a good deal on the three annotated bibliographies on Native Women cited in Chapter II for information on or confirmation of content since it was not posible to review all materials cited.

Since the early 1970's most work about Native people has tended to contain progressively more references to women. In

*See for example the argument made in Eleanor Leacock, "Introduction" in M. Etienne and Eleanor Leacock, eds., Women and Colonization: Anthropological Perspectives, New York: Praeger, 1980; R.R. Reiter, ed., Toward an Anthropology of Women, New York and London: Monthly Review Press, 1975. M.Z. Rosaldo and L. Lamphere, eds., Woman, Culture and Society, Stanford: Stanford University Press, 1974.

addition Native Women themselves are beginning to make their voices heard and to find their way into print, though still relatively infrequently. Books and articles by Native Women are therefore included here whether or not the subject is Native Women. Newletters, unpublished briefs and press releases of Indian and Metis Women's organizations which have flourished since the mid 1970's are now quite numerous but often difficult to obtain so they are on the whole omitted. Only presently available publications are included.

Compared with Indian and Metis women, Inuit women are relatively silent and neglected in the recent literature (they are of course much fewer in number)*, and so very little could be added to earlier bibliographies. Inuit women do not have a separate Inuit women's organization but are represented by an umbrella organization, the Native Women's Association of Canada.

Over the past decade articles in Native and non-Native newspapers and magazines about Native women have proliferated and now number in the thousands. For reasons of time and space they are mostly omitted here, as is fiction and work concerning myths or legends. These now require separate bibliographies.

I am indebted for special assistance to the staffs of the library of the Department of Indian Affairs in Ottawa, the National Library in Ottawa and Simon Fraser University Library,

*There are estimated to be between 500,000 and 1,000,000 people or more who identify themselves as having Indian ancestry and about 23,000 people who identify themselves as of Inuit ancestry in Canada. Canada Handbook, Ottawa: Minister of Supply and Services Canada, 1979. pp. 47, 49. Harry Daniels, ed., The Forgotten People, Metis and Non-Status Indian Land Claims, Ottawa: Native Council of Canada, 1979. p. 1.

Burnaby, who conducted computer searches of likely data bases, also to the staffs of the libraries of the Assembly of First Nations (formerly National Indian Brotherhood), in Ottawa, the Union of B. C. Indian Chiefs, Vancouver, the Northern Research Institute, McGill University, Montreal and the Glenbow Museum, Calgary. Members of the Native Women's Association of Canada and the Quebec Native Women Association provided advice and additional references. Noel Dyck, Beverley Gartrell and Arlene McLaren of the Department of Sociology and Anthropology, Simon Fraser University have been conscientious listeners. Annette Clark of the National Museum of Canada provided information on recent films. Particular thanks are owed to Veronica Strong-Boag, Women's Studies Program, Simon Fraser University, who advocated and obtained funding for this bibliography, Maureen Woodrow of S.S.H.R.C.C. and S.S.H.R.C.C. for providing the funding. Jean McNiven of the Department of Indian Affairs Library in Ottawa was, as usual, extremely helpful. Evelyn Legare and Joanne Fiske, graduate students in Anthropology at the University of British Columbia, were generous in sharing with me their own extensive annotated bibliography on Native Women in British Columbia before publication. As well they provided invaluable discussion and advice. Barbara Jamieson kindly helped in sorting cards. Judy Runzer typed this paper with care. Any errors are mine.

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THE LAST MOOSE-SKIN BOAT
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Production: Alberta Native Communications Society
Distribution: Alberta Native Communications Society

MARIA CAMPBELL: NATIVE AUTHOR
30 mins., b.w., English, VTR
Production: Alberta Native Communications Society
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MOTHER OF MANY CHILDREN/ MERE DE TANT D'ENFANTS
1978, 50 mins., col., English/French
Production: Alanis Obomsawin
Distribution: National Film Board

OUR DEAR SISTERS
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1977, 15 mins., col., English/French
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TRAPPERS FESTIVAL
1965, 30 mins., b.w., n.b., English
Production: C.B.C.
Distribution: Department of Indian Affairs and Northern Development

TREE RIVER CAMP
1982, 30 mins., col., English
Production: Graydon MaCrae
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